Christian Courier

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Employment equity laws to be enforced in Ontario

Act promotes reverse discrimination, critics say

Sylvia Bakker

TORONTO — Like it or not, employment equity legislation — also known as affirmative action — is coming soon to a company near you.

Effective Sept. 1, Bill 79 will require employers to review the type of people they are hiring and ensure they are not discriminating against race, gender or disability.

"The heart of employment equity is removing barriers and ensuring fair treatment in the workplace," says Minister of Citizenship, Elaine Ziemba.

Implementation of the act will be phased in over the next three years. All employers will be required to follow the new rules except private sector companies with less than 50 employees and the broader public sector with less than 10.

Within these time frames, employers will survey their workforces to determine how many members of the designated groups — women, Aboriginal people, people with disabilities and racial minorities — are in their workplaces.

Employers will then be required to review their hiring practices to identify barriers to equity in their workplaces and then develop plans to remove those barriers.

But critics say the legislation will encourage new barriers.

"This is a new kind of discrimination," says Harry Antonides of the Christian Labor Association of Canada. "And it's producing a lot of hard feelings."

"Nobody can be against equity," CLAC's director of research and education explains, but this is not creating equity. It's creating separate categories of people who are to be treated specially.

Antonides admits there is discrimination in the workplace, but he says the key to

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B.C. Christian rock fest 'awesome,' say teens

Jane Ouwehand

ABBOTSFORD, B.C. — Exuberant teens jumped for joy with the D.C. Talk's song "All God's Children are Heavenbound." A beach ball was being tossed around and a young woman cooled off some of the crowd with her water pump. Youth groups came from as far as Toronto to attend this year's Christian rock festival "Sonfest."

The crowd was quieter and more meditative during the singing of Psalm 40 (lyrics by King David), but they joined in full force on the chorus about

"God commands us to make music, to dance and sing before him."

singing "a new song" to God.

Those who remember the '60s joined in immediately when they sang Larry Norman's song "I Wish We'd All Been Ready," but the teens were quick to learn the refrain and sing along.

Organizers say 8,000-10,000 people attended this year's Sonfest in Abbotsford, B.C., from July 21-23. The lineup of musicians included Hokus Pick, Twila Paris, Petra, PFR and White Heart. Music began at 8 a.m. and continued until 2 in the morning, with approximately three dozen Christian musicians and bands participating.

Clearly, Sonfest was an interdenominational effort. The Salvation Army sold fast food at a concession stand and the Abby Pentecostal Youth provided go-karts for children. Para-church groups such as Focus on the Family and Youth Ministry Builders presented seminars in the Trade-Ex Centre, and numerous Christian colleges and mission groups ran information booths.

Teens described Sonfest with words like "awesome," "fun,"

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BERT WITVOET

COMFORT MAPLE *Fonthill, Ont. — Believed to be Canada's oldest sugar maple, this giant recently underwent major repairs when an old wound caused by lightning was cemented in again. A nearby plaque praises God for his works.*

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News

Rules needed to ensure equal opportunity, ministry says

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eliminating it is time.

As women are encouraged to enter law and medical schools, we are seeing more female lawyers and doctors, he says. People should be encouraged to use their talents to be hired rather than rely on laws to be treated specially.

"It (equality) was happening slowly," Antonides says. "But the government is saying, 'we can't wait; we have to do it now.' They want to create and enforce a particular outcome of equality."

But the government isn't the only one who wants to speed things up. Many people who are discriminated against are sick of waiting for attitudes to change.

"I resent the continual efforts to bludgeon white males into giving me and other women advantages that, as individuals, we have not earned."

—Belleville lawyer against Bill 79.

"I'm not willing to wait 100 years for equal employment," says Margaret McGee of the Provincial Council of Women of Ontario. "It will take far too long to happen on its own, and there are no guarantees equality would ever happen naturally."

The past president of the council says she is confident the legislation won't lead to reverse discrimination. The council has been fighting for employment equity legislation since the early '70s.

"We don't want women given the job if they're not qualified," she says. "What we want is for women to be given fair consideration — something that isn't happening in every workplace."

The employment equity commissioner agrees the legislation won't lead to reverse discrimination.

"Reverse discrimination assumes there was a level playing field for everyone," says Amorell Saunders, spokesperson for the commissioner's office. "Not everyone is on the same level right now. Research shows these four groups have had difficulties in gaining employment. Employment equity seeks to achieve a level playing field for all."

Saunders says the legislation will enforce that the best person be hired by eliminating biases against certain people.

"We are not asking employers to hire less qualified people just because they belong to one of the four groups." She says this is a common misconception because the public is misinformed about employment equity.

Another misconception is that the government is imposing quotas on companies, Saunders says. The legislation requires employers to set goals of the number of people in each group they will hire by a certain date.

"The company will set their own numbers based on the make-up of the community they are in." If there are no aboriginals living in their community, a business is not expected to hire any. Failure to comply with the legislation could result in a fine of up to $50,000.

Ironically, critics against the legislation are not just white males afraid of losing power, but also people within one of the four designated groups.

Karen Selick, a lawyer in Belleville, is against this type of legislation and explains her view in *The Globe and Mail*:

"I am tired of being lumped into the trinity of the downtrodden: women, the disabled and visible minorities. I don't want charity from anyone. I resent the continual efforts to bludgeon white males into giving me and other women advantages that, as individuals, we have not earned.

"It used to be that women who became successful in male fields earned the respect of all who witnessed their achievement. As the trend toward quotas and other affirmative-action programs continues, I have detected a change in attitude: now people assume that women in prominent positions are there as a result of tokenism. Instead of respect, we get derision.

"And from men who have been passed over for jobs or promotions because of their sex, we get resentment. This is not making the world a better place to live in."

Selick says she overcame discrimination from judges by proving she was capable as a lawyer.

While Selick and others agree forms of discrimination still exist in the workplace, only time will tell if Ontario's new laws will eliminate it or encourage it.

Sonfest a high point of year for many young people

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and "really good." When asked what she liked best, Helena VanderVeen said, "Hokus Pick, and the Newsboys. They were awesome!" She also enjoyed the camping. VanderVeen spent most of her days listening to whatever was happening on the main stage, and she especially liked it when they sang songs that everybody knew, she said.

Wilma Wikkerink said she liked D.C. Talk the best. She appreciated being among people she could trust. "You could walk away from your blanket or lawn chair, and they would still be there when you got back." P.F.R. (formerly, Pray For Rain) was another favorite group for her.

Jackie Bakke, one of the organizers, was also enthusiastic about this year's Sonfest. "I can't think of any place I'd rather be," she said.

Lord's presence evident

What especially pleased her was the "presence of peace. The presence of the Lord is evident." With volunteers from over 100 churches helping in the planning, it was good to see how they all worked together, Bakke said. She was happy to see "how the Lord had allowed that to happen."

Bakke enjoyed seeing the ministry that went on, "not only on stage, but also in the crowd. It's good to see people hugging and praying and ministering to one another." For many young people, Sonfest would be a high point in their year, Bakke asserts, and "they come back year after year because it fills a need."

"God commands us to make music, to dance and sing before him," says Bakke, "and when we praise him it creates a special bond with him."

Margaret Becker summed up the message of Sonfest when she said, "It (Christianity) is about love. It's about mercy. It's about forgiveness." And teens respond year after year and bring their friends.

Forgiveness, hope and gratitude featured at ICS conference

Robert VanderVennen

ANCASTER, Ont. — At age 15 Carl Tuyl was ordered by the occupying Germans to report for work at one of their slave-labor work camps, but he went into hiding instead. Later he was caught and sent to the worst of the German concentration camps, where he endured indescribable suffering — the words do not exist to talk about it, he says.

Has he forgiven his tormentors? "I don't know whether I have," he says. Yet it was hope that kept him alive in the darkest days, and hope has always been the predominant theme in his ministry, says Tuyl.

Pastor Tuyl told of his war memories at a workshop at the 36th annual Ontario family conference of the Institute for Christian Studies. Keynote speaker of the conference was Dr. Lewis Smedes, who spoke on forgiveness and gratitude, subjects on which he has written extensively. Smedes is professor of theology and integration at Fuller Seminary's School of Psychology in Pasadena, Calif.

From hate to blessing

"What do you really do when you forgive?" asked Smedes. You do three things, he answered. You surrender the

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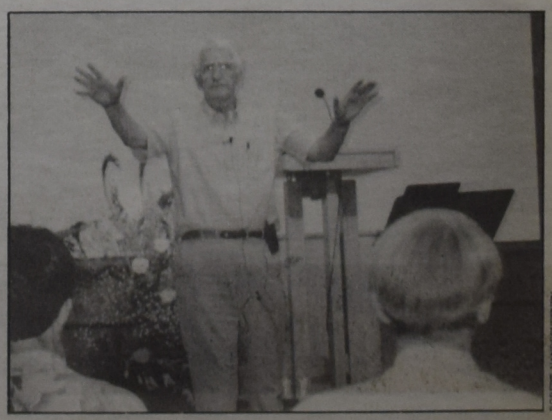

ROBERT VANDERVENNEN

Lewis Smedes speaks of forgiveness and gratitude at the Ontario ICS conference.

Forgive, but don't tolerate the wrong

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right to get even (you leave the score uneven). You restore the humanity of the other person (no longer living with the caricature you've had when your heart was filled with hate). And you change your feelings from hate to blessing (you wish the other person well).

The one who forgives is the one who will be healed, he added. Sometimes we need to forgive ourselves, which can't be done unless we have felt God's forgiveness of us.

We have trusted another person, but by deeply violating us they have taken away our ability to trust other people. It doesn't seem fair to forgive that person "because it twists everything in favor of the SOB who hurt you," said Smedes. But we don't live in a fair world — in a fair world we wouldn't need to forgive or be forgiven. You've been wronged but you have a right to healing. Forgiveness may be the only remedy for pain. It's a way to heal, not deny.

Forgiveness is a process

Forgiveness is a way of blaming — you forgive only the guilty. But there's no quick-drawn forgiveness, which can be a way of denying the wrong. Forgiveness can be too quick or too slow, said Smedes. Forgiveness is a process, seldom done once-for-all. It takes patience. Don't demand repentance before you forgive. If it's too hard to forgive, you may need to pretend forgiveness, which Smedes called "creative hypocrisy." Pretend what you intend, prime the pump. Forgive, but don't tolerate the wrong.

In his second keynote address at the conference Smedes spoke of gratitude, which he called "the substance of joy." He quoted John Calvin: "Gratitude is the chief part of the Christian life." But you can't *make* it happen It's a gift given to us, unlike our act of forgiveness.

"It hasn't done me a bit of good to know that I *ought* to be grateful," he said. We must be willing to celebrate imperfect gifts, since gratitude exists in spite of something. Expressing gratitude makes us feel good, just as we feel good when we applaud after a performance we especially enjoy.

Look for our Back-to-school, Labor Day emphasis in two weeks!

Beauty for us alone

Angels understand colors and tastes better than our greatest scientists; but have they retinas or palates? I fancy the "beauties of nature" are a secret God has shared with us alone. That may be one of the reasons why we were made — and why the resurrection of the body is an important doctrine.

C.S. Lewis in *Letters to Malcolm.*

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Editorial

Was the Holy Spirit at work at this year's CRC Synod?

One of our readers called from Alberta to ask me whether I saw the CRC synod's rejection of women's ordination as God's will for the denomination. Since the assembly had been surrounded with prayer should we not accept synod's decisions as being the voice of the Holy Spirit?

This was not the first time I was confronted with this question. It was addressed several times at a church meeting I attended called for the purpose of sharing responses to synod's decision.

One woman said, "I feel real confusion about whether or not it was God's will. Was the Spirit there? Or was this the result of political lobbying?"

Another woman said, "I'm confused by the decision. I have a real difficult time understanding what happened. Both groups want to serve the Lord. The other side is praising God."

A man said, "Many feel that the Lord has let us down. The Lord does not let us down. The Holy Spirit works in mysterious ways. Maybe this way the church can stay together. The time for ordination will come. In the meantime we should abide by the decision of synod."

Disagreement does not require disobedience

The various voices at the meeting confirmed that many CRC members are struggling with the question: Is synod's decision God's will for us? Should we receive it as the answer to our prayers, or did synod resist the leading of the Holy Spirit?

I myself find this question difficult to answer. I cannot find it within myself to say that it was *not* God's leading, nor that it *was*.

Even though I do not agree with the decision of synod, I must resist the temptation to label anything that I disagree with as going against God's will. God, indeed, works in mysterious ways. Far be it from me to say that he does not have a good purpose in mind with this decision.

But I am also completely open to the possibility that a major assembly can resist the leading of the Holy Spirit. The history of the church is filled with examples of how God's people followed their own ways instead of God's ways. Hence, I'm not willing to declare, either, that Synod '94 followed the leading of the Holy Spirit.

I see an important difference, however, between a synod not seeing God's hand in historical changes and a synod disregarding God's will clearly spelled out for life. If a synod decided to deny the deity of Christ or to sanction lotteries, I would not hesitate to say that such a decision goes against God's will. But when churches struggle with new insights such as whether democracy is a revolutionary tool of the devil or a God-given means of opening up society (Christians who were used to an absolute monarchy had to struggle with this in previous centuries), then we must not too hastily talk about resisting the Spirit of God. A few dozen years is not much in the history of the church as we search for new ways of serving the Lord.

The world's agenda

There is a part of me that says, I'm glad I belong to a denomination that allows for open discussions and for disagreements and that does not worry too much about looking silly in the eyes of the world. The agenda of the world is fairly clear to most of us: it wants to "liberate" itself from all God's norms. If we follow Christ, we will never win a popularity contest in the secular press. For example, that the *Chicago Tribune* referred to the Christian Reformed Church as a "fundamentalist Christian sect" in its report on this year's synod should be of no great concern to any of us. What else is new in the history of the church?

Come to think of it, maybe the Lord is testing us on our willingness to look foolish in the eyes of a godless society so that we do not get swallowed up by its agenda.

At the same time I do feel the pain of women who would like to enjoy full membership in the church by being allowed to serve God as elders, evangelists and ministers. I believe that God has opened the way to this possibility through cultural changes around us.

But perhaps Paul has a special instruction for these women: "Were you a slave [barred from office] when you were called? Don't let it trouble you — although if you can gain your freedom, do so. For he who was a slave when he [she] was called by the Lord is the Lord's freedman [female pastor] (1 Cor. 7:21,22).

A proposal for a season

So, I am not sure what to make of Synod '94's decision. I do believe that we need to pray more about it and that we need to be patient.

I have a proposal to make that could take us through the immediate future. Considering the tremendous struggle that this issue has caused and the back and forth movements at synods it has produced, let there be a five-year moratorium on the question of the ordination of women. Going at it once again next year may be tantamount to tempting the Spirit.

At the same time, let those churches who have difficulty with this decision not ordain any elders for the next five years, neither men nor women. Instead, let them elect and commission male and female pastoral workers. After all, the argument against the ordaining of women has often been that ordination is not necessary to do God's work in the church. If that is true for women it should also be true for men. Such a move may mean keeping a few ordained male elders in office for five years to satisfy church order requirements.

But then, with Paul I say, "I, not the Lord, say this" (1 Cor. 7:12). I have no special insight on these matters. Together with others I am groping and trying to understand God's will. **BW**

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Letters

Since God guided synod's vote, let's get to work

As an ardent reader of both *The Banner* and CC, I paged through the latest issues of our beloved magazines and informed myself of the results of Synod 1994. As this reader did so, his thoughts wandered, because I saw all these pictures of hands raised in praise, heads bowed in deep prayer. And one picture of women with their faces covered. Were there also cries and tears? Why were they crying? Because the vote did not go the way they prayed God the Holy Spirit for? And what about those who also prayed for the guidance of the Holy Spirit and experienced the vote against "women in office" to go *their* way. There was rejoicing, no doubt. For the guidance of the Spirit?

We believe from the bottom of our hearts that God the Holy Spirit steered the thoughts and actions of our delegates. From Sunday to Sunday prayers went up to God's throne of grace from our pulpits before synod met. We must firmly believe and trust, therefore, that it was our covenant God himself who guided that vote. So we must rejoice in that.

Understandably, many were disappointed. But, oh, Ladies and Gentlemen, straighten your feeble knees. The fields are white! There is so much to do; so go to work. The list is endless. No time for crying or feeling sorry for oneself.

Whether ordained or not there is much work to do for God's kingdom. When we have to appear before the judgment seat of Christ, how jubilant we should be that we may be declared not guilty. For work undone in his kingdom also.

J. Bergstra
Owen Sound, Ont.

Tuyl promised cheerfully to submit to synod's ruling

I feel sorry that Rev. Tuyl felt compelled to write his open letter, because I find the way in which he expresses himself offensive (CC, July 15).

It was not just "a group of men" that made that decision. These men were officebearers, and as such we confess that they are "lawfully called of God's church and consequently of God Himself" (see the Christian Reformed forms of ordination).

Now these God-appointed officebearers were assembled at Synod 1994, for which synod many prayers went up to our Heavenly Father. I truly hope that Rev. Tuyl's prayers were included.

The decision of this synod with regard to "women in office" is not what Rev. Tuyl had hoped for, and I think, also prayed for. Because of this he "had to work through a lot of anger." You were angry with whom?

Is this "anger" not a denying of the promise Rev. Tuyl once made: "Being ready always cheerfully to submit to the judgment of the consistory, classis or synod?" (form of subscription).

For him to compare this synod's decision with Saul's threat to God's people, I have just one word: absurd.

Could it be that our Heavenly Father in this way has made his will clear? It did happen before that at the final-decision day a previous decision was not accepted. After all, our Lord is still the ruler of his church, and he is able to change decisions very fast.

P. DeKoter
Brampton, Ont.

Understands 'open letter' but questions its wisdom

As a mother, I commend the Rev. Carl Tuyl for his open display of love and concern for his daughter Corrie; I do, however, question his decision to make public this letter. Yes, the church still discusses the women in office issue, but whatever one's position on that issue may be, I do not believe we may simply reduce synod's years of painstaking and careful deliberations and decisions to an effort by "a group of men" who have declared Corrie's calling to be invalid.

I also question Rev. Tuyl's public commendation of Corrie's decision to serve as elder in the Christian Reformed Church in the face of synod's earlier decision to open only the diaconal office to women.

The Synod of 1993 urged the church to uphold our denominational covenant. Rev. Tuyl's open letter does not promote this much-needed unity; instead, it may well serve to create further unrest and division.

I believe that the church may expect from its leaders — again, regardless of their stance on this issue — that they urge the church to abide by synodical decisions. Two decades of wrestling with this one issue have not produced a clear-cut consensus. Is it possible that the Holy Spirit, who promises to lead the church into the truth, asks us to exhibit more patience and kindness as we continue to struggle with the issue?

Jean Hellinga
Aylmer, Ont.

Editorial on Synod '94 unprofessional and rebellious

In years past we always read that the delegates at synod were led and guided by the Holy Spirit when they voted on women in office. Sad to say, I don't read anything about the Holy Spirit's leading in your editorial concerning Synod 1994. I take this to mean that you feel our God withheld his Holy Spirit from synod this year and instead sent an evil spirit, as the Lord did with King Saul when he was disobedient (1 Sam. 16:14).

Your editorial, Mr. Witvoet, it is very biased, unprofessional, and, I might add, un-Christian. You more or less accuse those opposing women in office of taking up too much time and energy in years past with this issue. Yet as you write now, the wrestling will go on. By whom, may I ask?

Who is to point fingers? Certainly not you, Mr. Witvoet, because you finish your editorial in a rebellious spirit: as you write, "In spite of the sadness I feel, I do not want to lose courage. This is yet another detour. But the comforting thing about detours is that they never stop you from getting to your destination. They can be very frustrating, but they are always temporary. This issue won't go away. The movement toward equality is unstoppable."

I am sorry, but these lines don't sound as if they were written in a Christian spirit with God's Word for guidance, but more for human wishfulness.

I agree with you that God will keep his church together, but I am not so sure it will be the CRC.

Mrs. G. de Koning
Calgary, Alta.

Move on from 'women in office'

Having read the articles about the CRC Synod 1994 in *Christian Courier*, we would like to make the following comments.

With the decision made by synod regarding women in office, it can be seen that God does listen to his children praying. However, the answer will not please everyone. There must now be an end to this issue and more involvement in building up the church instead of breaking apart the Body of Christ. There should be an emphasis on preaching the Gospel and leading others to an acknowledgement of Jesus as Lord and Savior. Each of us must set an example of Christianity to the people around us so they will know we are Christians by our love.

A.M. and S. Haalstra
Dunnville, Ont.

Open letter was a comfort

I want to thank Rev.C.Tuyl for the beautiful letter he has written to his daughter Corrie (CC July 15).

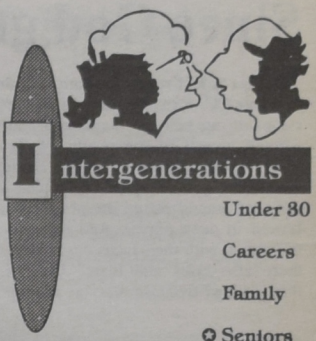
It expressed so well how I feel regarding "women in office." I too felt angry at first, and then a lot of grief for all the women, so gifted by God to serve as elder and deacon and minister, but denied by Synod 1994.

My anger has now turned to deep sadness, just like for Rev. Tuyl's. I'm thankful for the comforting words I read in that letter. I will not leave the CRC because I love it too much, but some of the happiness and joy is gone out of that love.

I have prayed for Corrie and women like her, and will continue to pray for our church in the future.

Heidi Meijaard
Hamilton, Ont.

Facing senior years with confidence



It is hoped that this monthly column will be read not only by seniors but also by the generation next in line — the baby boomers, if you will. These middle-aged readers might benefit on two accounts. They could find advice as they care for aging parents, and they might learn to face their own senior years with more confidence.

Caring for aging parents takes different forms. Gone are the days, generally speaking, when it was assumed that an old father or frail parents would be taken in by the oldest daughter or by the son with the biggest house. Instead, housing complexes geared to seniors and their needs, as well as visiting homemakers and nurses, now allow elderly people the precious dignity of at least partial independence for a longer time.

Combined with the services of nursing homes these developments also provide a measure of relief for the sandwich generation — people who are "caught" between the needs of a busy family and a growing concern for parents who appear more helpless by every visit. Nevertheless, there often remains a need for involvement on the part of sons and daughters or even grandchildren. This involvement may amount to nothing more than regular visits and a bit of a hassle about whose turn it is to mow the lawn at Grandma's. Then again, circumstances may call for much more.

Caring long-distance

There's also an altogether different experience which, I'm sure, is shared by many. Therefore it may be worth noting. Take me. When I, as a young woman, emigrated with my husband and children I unwittingly abdicated the responsibility of physically caring for my parents, should they ever need it. I simply did not think that far ahead, but now I wish I could take my turn looking in on my ailing, aged father. Instead, I write my letters and place trans-Atlantic calls, all the while grateful to dedicated siblings back home.

Meanwhile it is good to notice a growing awareness of and concern for the elderly and their caregivers. This concern is found in the church too, as it should be! To single out one denomination, the Christian Reformed Church has its committee on senior ministry as part of Home Missions, while there's an advisory committee on aging as part of the Diaconal Ministries in Eastern Canada (formerly AODC). There are, of course, also the chaplains who serve in the homes for the aged; and other professionals such as public health nurses, social workers and psychologists. The public sector offers many services for senior citizens as well.

In subsequent columns I hope to pass on some of the combined wisdom of these sources. Now may it suffice to mention a book that may be helpful (I do this on the authority of one chaplain): Riekse & Holstege's *The Christian Guide to Parent Care* (Tyndale House, Wheaton, Illinois, 1992).

Finally, when it comes to facing our own senior years with more confidence, I like to think I'm learning every day, and I hope to share some of that too, in the course of time.

Alice Los

Alice Los lives in Listowel, Ont., anticipating the day on which she will be officially elevated to the status of senior citizen!

Get with it! Women are farmers too

Letters

Reading Maynard VanderGalien's July 1 farm column I said a few bad words. You may not have heard about it, Maynard, but this is 1994. Please re-examine a few assumptions evident in your writing:

* You refer to "farm wives." Believe it or not, there are women, married ones among us, who prefer to be known as "farmers," since they farm the land or practice animal husbandry as do their men.

* You refer to "helping with the chores." The assumption is that men own the farm and women perform only an assisting role. Again, some women are equal partners and carry an equal (sometimes heavier) workload. Legally, it is now impossible for the male farmer to disinherit his female partner should they divorce. She has equal title claim in most jurisdictions. Why not say that they help each other?

* You assume that she does all the housework and raises the family while runs the farm. In 1994, fathers are helping to raise their children, and some enlightened ones even know how to run a clothes washer, thank God! The time for role stereotyping by gender is long past, and we church members had better welcome that development. It represents freedom rather than slavery.

* You assume that the man supports the wife and kids, even while admitting that she may hold down a part-time job. True partnership does not consist of men supporting women. Even when they have different roles at times due to various life stages, they support each other. Financial support may be one aspect of that, and often it will make sense for men to support, for example, nursing mothers. But there are women who support their men. I've been one of them, and certainly know of others.

* You assume that it's Barry's laziness which makes his wife do barn chores. Perhaps they enjoy working together as much as they prefer to do the chores together quickly in order to spend more time together afterwards. Although I agree with you that the barn is probably no place for young children, the answers are not as simplistic as forcing every farm mother to stay in the house and raise the kids. She may like cows better than he does, and perhaps he should be wrestling with his little daughters on the dining room floor while she does the milking.

* You assume that men should do the farm work, period. In a time when heavy muscles were required this may have been more logical, but with pipelines for milk and unloaders to move manure, even a 100-lb. woman can handle the chores. Some dairy farmers prefer to hire female employees because they show more sensitivity for animals and equipment. It's true that most farm equipment is still geared to 200-lb. lumberjacks — witness my lengthy search for a tractor I can handle easily; that will change as women claim their place in the fields under the sun.

* You assume that women marry (or don't marry) farmers. Should I choose to marry again, it would be the man who would marry a farmer.

In short, Maynard, your column was quite incredibly sexist. You may hold these opinions privately (Canada is a free country) but I object to your presenting these views in a paper that tries to show the implications of Christian freedom.

You're welcome to come and see me make a living on my farm! And by the way, I learned to mow orchard grass while my sons were quite young. There are other options besides the dangerous practices of putting children on the tractor or in the barn: grandparents or neighbors, or even paid babysitters, are available.

Anne van Arragon Hutten
Lakeville, Nova Scotia

Barns are indeed places for women and children

I am writing in response to Maynard VanderGalien's article "Farm wives with young children shouldn't be barn choring" ("Agricultural Housekeeping," July 1, 1994).

As a farm wife I have worked with my husband for almost 20 years. And yes, our four children were raised in the barn. I am my husband's companion, helpmate and life partner, which includes a partnership in our farm business. I'm thankful to our heavenly Father that I have the opportunity to use my God-given talents to help operate our dairy farm which involves milking 40 cows morning and evening. I love my way of life. I get to spend my days sharing ideas and plans for the future with my best friend.

As for the children being in the barn with us when they were young — they loved playing with the cats, dog and calves. Both of us were there for them, to teach, encourage and discipline. At a young age our children learned the joys and responsibilities of having a job to do; and just as importantly, they learned how to work by watching and working with us.

The Bible instructs us in Deut. 6:7 to "impress them (God's commandments) on your children. Talk about them when you sit...when you walk...when you lie down and when you get up."

We farmers are also privileged to be able to train our children from morning till night, just as God wants us to.

Julia Hoftyzer
Hastings, Ont.

Book review

Evangelical approach to gays short on ministry

Media / Arts

Eric Groot-Nibbelink

The Homosexual Challenge: A Christian Response to an Age of Sexual Politics by D.L. Faris (Faith Today Publications, 1993, soft cover, 154 pp.). The Gay Issue: The Challenge of the '90s. Video produced by the Evangelical Fellowship of Canada, 47 minutes. Reviewed by Eric Groot-Nibbelink, youth pastor at Covenant Christian Reformed Church, St. Catharines, Ont.

The evangelical Christian community needs to address the issue of homosexuality. It may be a politically charged, socially controversial and inherently complex issue, but it is not an issue that will simply go away.

The question for evangelical as well as Reformed churches is *how* our communities will address this issue. What are the most biblically and pastorally responsible approaches and responses?

The educational material put forward by the Evangelical Fellowship of Canada is one approach. Its approach is very much an attempt to be information-based and content-driven. This is especially true of the book by Faris.

Both the book and the video attempt to increase awareness of the issue from a number of different perspectives, including the psychological, legal, political, social and theological-biblical. It attempts to pass on a great deal of "information" about the issue. Maybe the hope of those heading the project is to generate discussion in faith communities that will go beyond the sharing of uninformed opinions, or simply to initiate a discussion that currently isn't happening at all.

Both materials, but particularly the book, spend a considerable amount of time and space raising questions about and pointing out inconsistencies in the positions and the research used by mainstream, militant pro-gay organizations and lobby groups.

The material addresses itself to commonly held positions on the biological or genetic origins of the orientation; the statistics regarding the percentage of the general populations that is exclusively gay; the research regarding the possibilities for re-orientation; and the effect gay activists have had historically on social policy, and on such organizations as the American Psychiatric Association.

Some of the questions raised and the arguments forwarded might be considered a means of providing a necessary balance and valid correctives to many assumptions made in the secular public forum.

The question remains however: Is this approach what the evangelical community really needs most? Does it need, first of all, an information-based curriculum tilted toward addressing the militant pro-gay activists and lobby groups — and thereby itself speaking in militant and polemic tones?

It seems that a far better route would have been to develop a curriculum that would be able to meet some of the goals inherent in the following questions.

How should we minister within biblical boundaries?

Given the biblical boundaries and parameters generally agreed upon in the evangelical community, what are the possibilities for ministering to our homosexual brothers and sisters? How can we dialogue in non-threatening contexts? How could the church communicate its deep sorrow over decades of isolation for the homosexual, and reverse that by opening up avenues of ministry? How might all of us together discuss the sexual brokenness of our culture in which we have all shared and participated?

Unfortunately, the tone of the material produced by the EFC, particularly the book, seems to be tilted in another direction. Even some of its own "biblically correct" notes of compassion and perspectives seems to be muted by the overall tone and style.

I am not convinced that this material and its approach is what evangelical or Reformed communities really need most in addressing this issue.

Book review

'Sex for Christians' still good as ever

Marian Van Til

Sex for Christians, by Lewis Smedes. Revised edition. Grand Rapids, Mich.: Wm. B. Eerdmans, 1994. ISBN 0-8028-0743-7. 256 pp., $9.99 US. Reviewed by Marian Van Til.

In 1976, when I was 24 years old and single, I read Lewis Smedes' *Sex for Christians*, which had just come out. It was the most helpful, Christian advice about sex I (and a number of my friends) had ever encountered. It was frank, compassionate and did not moralize, unlike every other Christian book I had seen on the subject. I'm now married, quite a bit older and (I hope) wiser. But this revised version is still as good a source for Christian sexual advice as anything I've seen in that almost 20-year interim.

Smedes adduces principles instead of quoting proof texts; he views us as integral beings (not immortal souls in a lesser body) created with a sexuality which is an integral part of us; he is always guided by Christ's spirit of compassion; and he doesn't set limits where Scripture doesn't.

As a result, there emerges a biblical sexual morality that, in Smedes' words, "is as liberating as it is limiting."

Not the easy way

Smedes has refused to take the easy way out in dealing with the major aspects of this very volatile subject.

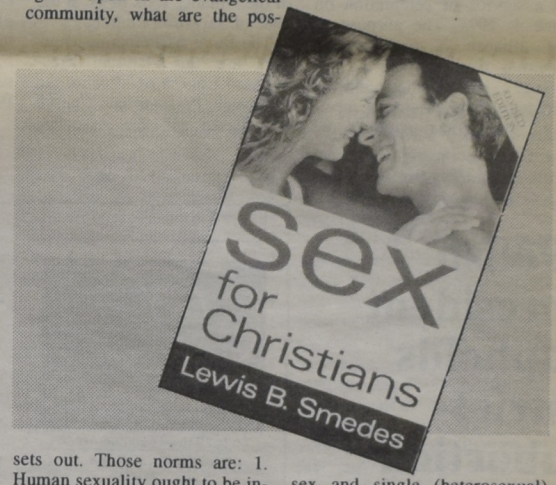
He calls up short both Christians on the prim right and the anything-goes left. The former may be queasy about his forthrightness and his parting-of-the-ways with traditional Christian views on such things as masturbation and oral sex. The latter may think his "compassion" doesn't go far enough in his careful biblical insistence (related especially to homosexual sex and other non-married sex) that "some sexual actions carry moral qualities in themselves apart from whether the persons involved mean well by each other."

Everything you always wanted to know...

Smedes deals with sexual issues which face both young and old, single and married. He sets the stage by putting our sexuality in the context of our created male and femaleness, of our being what he calls "body-people" — "sexuality has to do with much more than genital sex."

Smedes then commits a chapter to six ways sexuality can become distorted. He discusses sensualism, idolatry, the sexual putdown, the relation between distortion and what is mere sexual eccentricity, and homosexuality. In his careful but (he admits) superficial discussion of homosexuality, Smedes warns that compassion is a must. While saying that the source of homosexual *orientation* is mostly a mystery, he warns against accepting either of two extremes: the "sentimental" view that homosexuality is simply a special form of normal sexuality, or the "judgment of revulsion" that it is a self-chosen perversion.

He examines the issue, as he does other issues, in how it relates to the three biblical norms for sexuality that he previously sets out. Those norms are: 1. Human sexuality ought to be integrated into the total development of a person's character; 2. [it] ought to tend toward expression in personal relationships; 3. [it] ought to drive us toward permanent heterosexual union.



In the end, he encourages homosexuals to develop a morality that does *not* accept gay practices as morally commendable. He is willing to say, however, that if chastity proves to be impossible, "the optimum moral life within a deplorable situation is preferable to a life of sexual chaos."

Smedes conducts one of the best discussions I've read about sex and single (heterosexual) people, looking at the common arguments for pre- or extra-marital sex, and *why* Scripture takes another approach. Later he deals with issues such as masturbation, adultery, sex within marriage, "Why get married?," and "responsible petting."

One of the main "flaws" of the book is that it definitely feels more geared to men than women. Though written by a man it could have better taken into account the often very different female view of things. Still, it remains a most useful book for Christians from adolescence to old age.

Church, Marian Van Til, page editor

Modern Vietnamese translation of the Bible complete

COLORADO SPRINGS, Colo. (EP) — International Bible Society celebrated 20 years of translation and the release of the Contemporary Vietnamese Bible in June at a Vietnamese community centre in Anaheim, Calif.

Dr. Lars B. Dunberg, president of the International Bible Society, says the new version will provide Vietnamese speakers in America and Vietnam with a Bible they can easily read and understand. The last Vietnamese Bible translation was completed in 1926 by missionaries to that country.

"While it was a useful translation for its time, there has been a critical need for a modern version that speakers of today's Vietnamese could read and understand," says Dunberg.

Present at the release ceremony was Dr. Phu Hoang Le, chief translator for the Contemporary Vietnamese Bible for 15 of the 20 years of the project. He was praised for his hard work and dedication on the translation, working 18-21 hours a day despite health problems to finish the project.

Le began the project one book at a time. "I was asked to translate the Gospel of Luke," he said. "And when I turned it in, the director asked me to take another one, then a third, fourth, and finally the whole book."

The Bible was translated from the Greek and Hebrew texts. "We applied the Living Bible principles to put it into the modern Vietnamese language," he told EP News.

Mexican Reformed and Presbyterian churches launch alliance

MEXICO CITY (REC) — Three Presbyterian and Reformed churches in Mexico officially launched an alliance in a service of celebration on June 4, 1994. The purpose of the alliance is to stimulate fraternal relations and to exchange ideas and address problems through annual meetings. The official name is the Alliance of Presbyterian and Reformed Churches of the Republic of Mexico.

The service of inauguration of the Alliance took place at the Gate of Salvation Church.

The three participating churches are the National Presbyterian Church of Mexico, the Reformed Presbyterian Church of Mexico and the Associate Reformed Presbyterian Church of Mexico. A fourth church, the Conservative Presbyterian Church of Mexico, hopes to enter the alliance but must still discuss some differences with the National Presbyterian Church. Also present were observers from the Independent Presbyterian Church of Mexico.

Polish president upholds strict abortion law

WARSAW, Poland (EP) — Polish President Lech Walesa vetoed legislation that would have relaxed that country's strict law opposing abortion. Currently abortion is permitted only when the woman's life or health is in danger, or in cases of rape, incest, or severe fetal deformity. The proposed bill would have allowed women to terminate pregnancies in cases of difficult financial or personal circumstances. If parliament overturns the veto, Walesa says he will resign rather than sign the bill.

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First Christian Reformed Church has moved. We outgrew and sold our premises on Ottawa St. and are actively working towards completion of a new church building. The facilities of Woodland Christian High School (R.R. #1, Breslau, Ont.) are being used temporarily for worship. Our 6 p.m. services on Sunday, Aug. 7 to Sept. 4 (inclusive) will be held at Waterloo CRC, 209 Bearinger Rd., Waterloo, Ont.

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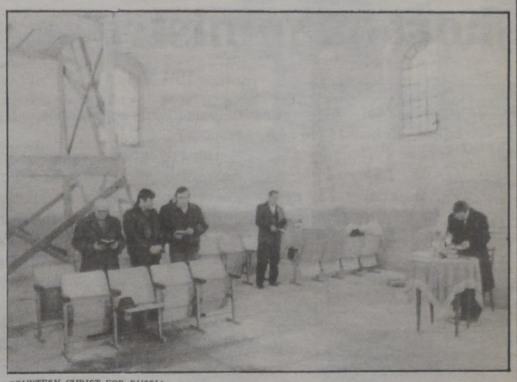
God is still on the throne



COURTESY CHRIST FOR RUSSIA

Worship in this Hungarian Reformed church in Karpat, Ukraine, requires a lot of belief in things not seen. Not seen are the amenities of many modern churches and not seen are the people who used to fill such a church, the result of years of communism. Seen are a scaffold for repairs and overcoats against the cold. But also seen is a bouquet of flowers on the pastor's table. Associate bishop Rev. Gulacsy Lagos leads the service. The wonder is that God will sit on the throne of the praises of his people even in such an environment.

Christ for Russia, which seeks to bring the Reformed faith to Russia, is committed to supporting churches like this one. Executive director Rev. Nick Vogelzang reports that 200,000 copies of an English/Russian catechism are on the way to Russia and translations of *The Bible and Islam* by the Back to God Hour's Rev. B. Madany and Louis Berkhof's *Summary of Christian Doctrine* are looking for Russian printers.

Furthermore, in September this year a Reformed seminary may start classes in eastern Ukraine as a result of Christ for Russia's response to a plea from 150 churches. "For 10 years the miners there have been listening to the Back to God Hour," reports Vogelzang.

Vogelzang will retire as executive director of Christ for Russia at the end of this year. Rev. Peter Brouwer, president of the CRC Synod '94, will partially replace him as vice-president of ecclesiastical affairs.

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Tear up your heart, not your T-shirt

Al Wolters
CHAPTER & VERSE

"Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate" (Joel 2:13 NIV).

It is well known that in biblical times people would tear their clothes as a sign of grief. Why was this so? The probable answer is that in times of great distress people have a tendency to destroy valuable possessions that are close to hand, and that, in the ancient world, clothes fit that description.

We all know of cases in which someone in a paroxysm of grief smashes the valuable things that are within reach. There is a memorable scene at the conclusion of the film *Dangerous Liaisons* where the heroine, on finding out that she has finally been bested by her rival, smashes everything in sight as a demonstration of her despair and anger. I would guess that the psychology behind this kind of wanton destruction is the desire to demonstrate that everything fades into insignificance in the light of the great loss that the person has sustained.

Now clothes were among the most valuable possessions that people had in biblical times. It has been calculated that it would require some 400 hours of work (involving shearing, carding, spinning, weaving, etc.) to produce one ordinary garment of wool.

A commodity that requires so much labor is obviously of great value. It is to this fact that Jesus is alluding when he compares the lilies of the field to the glory of Solomon, and adds that "they do not labor or spin" to be dressed as beautifully as they are (Matt. 6:28).

The prophet Joel — or rather, the Lord speaking through the prophet — uses the custom of tearing clothes to drive home his point that the people of God must repent if they are to avert the wrath of God. To repent is to be sorry for your sins, to be genuinely grief-stricken over the ways you have failed God, and to resolve to live for him again. But it is not enough to tear your clothes as a sign of repentance. After all, that is still an external action which can be done by someone whose heart is not really in it. No, if the Israelites are to repent in a truly authentic way, they must rend their *hearts*, not their garments.

This is a fearsome thing that the Lord is asking. For the heart in the Bible is the existential centre of the entire person — in fact, it often stands for the whole person herself as concentrated in the religious depths of her being. How can God ask us to tear apart the deepest and most intimate part of ourselves as a symbol of the authenticity of our sorrow?

Is this perhaps a typically Old Testament way of speaking, which has been superseded in the New? But no, the New Testament uses even stronger language when it exhorts believers to sacrifice themselves, to circumcise their hearts, in fact to *crucify* their old selves.

God is not a "nice person." He requires painful, radical repentance. But once we do repent, once existentially rend our hearts as a sign of our sorrow, he reveals himself as a God of mercy and compassion who loves to forgive. And he gives us back, in renovated form, the hearts that we rend for him.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Anglicans called back to historic declarations of faith

Archbishop of Canterbury reaffirms Christ as only Savior

Barend Biesheuvel

MONTREAL — "To hear the Archbishop of Canterbury publicly affirm the authority of Scripture and the uniqueness of Jesus Christ as the only way to the Father was the most important part of the conference," says Pamela Bales of Beaconsfield, a suburb of Montreal. Bales is secretary of the board of directors of Emmanuel Christian School and a member of St. Augustine Anglican Church.

"I know that many of our brothers and sisters in other churches question the Christian commitment of Anglicans. I want them to know that it is important to us to proclaim our faith in Jesus Christ as Lord and Savior, and we were very excited to receive full support from the top man in our church worldwide," she adds.

Seven hundred other Anglicans wholeheartedly agreed. They had come from all over Canada to Montreal June 16-21 to participate in the "Essentials '94" conference. According to Tim Ernst they represented a majority of Anglicans in Canada. Ernst is director of English ministries for Christian Direction, the interdenominational urban outreach organization in Montreal, and a member of St. Stephen's Anglican Church.

"It was an historic event," says Ernst. "Three groups came together in a compelling coalition to call our denomination back to its historic declarations of faith." He went on to say that "for the first time Anglicans who represent traditional, charismatic, and evangelical emphases in the church developed a strong sense of purpose and were able to be united in declaring what's essential in our faith and in our church."

Not just one among many

Along with professors/authors D.J. Packer and Michael Green, the Archbishop of Canterbury, Dr. George Carey, was a featured speaker at "Essentials '94." The Archbishop of Canterbury is the head of all Anglican and Episcopalian churches in the world.

"We have to reject firmly the view that Christianity is only one voice among others and proclaim the uniqueness of Jesus Christ as Savior from sin," Carey told the conference. And the participants clearly agreed.

"The purpose of the conference is to reinstate the clear proclamation of the gospel and the courageous living out of the Christian faith as the top priorities for every Anglican congregation in Canada," wrote Rev. Robin Guiness, pastor of St. Stephen Anglican Church in Montreal-Westmount, in the pre-conference material.

He was not disappointed. The conference "exceeded our expectations," he stated afterward. Conference organizers had expected about 500 registrations. Of the almost 700 who actually came, two-thirds were laity and one third clergy (including some 10 bishops), representing most Anglican dioceses in Canada.

The event was sponsored by three organizations within the Anglican Church, the (charismatic) Anglican Renewal Ministries, the (evangelical) Barnabas Anglican Ministries, and the (conservative) Prayer Book Society of Canada.

Twenty speakers from across Canada and from abroad gave 20-minute highlight summaries of their papers, which were sent in complete form to all who registered. A publication in book form is being prepared for the printer.

"Essentials '94 was in part an attempt to revitalize and renew the Anglican Church from within, and to encourage it to reach out in evangelism and cross-cultural missions," the official press release says.

Statement of essentials

The crowning achievement of the conference was the adoption of a four-page document called "The Montreal Declaration of Anglican Essentials" in which the historic Christian faith was clearly restated.

In 15 short statements, the conference declaration confirms the triune God as Creator and Jesus Christ as only Savior. It calls sex within marriage "the only sexual relations that biblical theology deems good and holy" while at the same time saying that "the church must seek to minister healing and wholeness to those who are sexually scarred or who struggle with ongoing sexual temptations, as most people do."

Furthermore "adultery, fornication and homosexual unions are intimacies contrary to God's design," says the document, yet "homophobia and all forms of sexual hypocrisy and abuse are evils against which Christians must ever be on their guard." It calls single people to celibacy and promises that "God will give them grace to live in chastity," while at the same time instructing congregations to "seek to meet the particular needs for friendship and community that single persons have."

"Conference organizers hope that the statement will have a good deal of influence at the next meeting of the governing body of the Anglican Church of Canada, the 1995 General Synod," writes Harvy Shepherd, religion editor of *The Gazette*, the Montreal English daily newspaper.

Bales uses words like "thrilling" and "uplifting" to describe the conference and especially its worship times. Ernst found the six-day event "inspiring" and "well thought-out." He considers it "absolutely remarkable that such strong sense of purpose" could develop in his admittedly very diversified denomination.

Barend Biesheuvel worked until recently in the Port of Montreal for the Ministry to Seafarers of the Christian Reformed Church.

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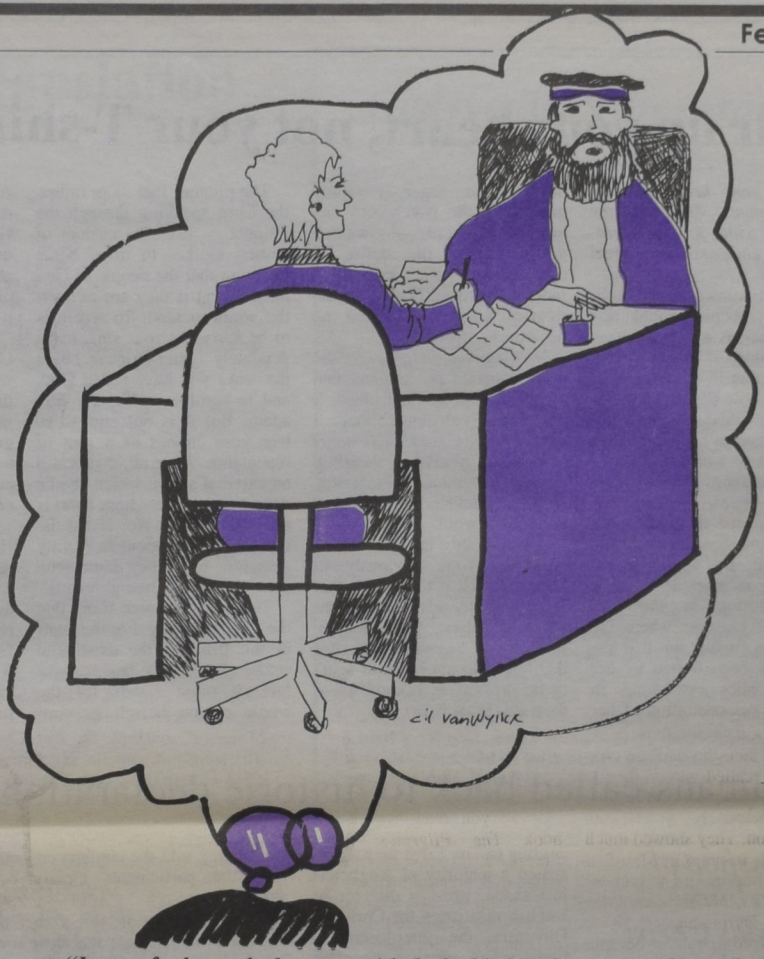
Feature

Would you believe it? — John Bunyan actually talked to me!

An imaginary interview based on Bunyan's writings



"I was a foul-mouthed person with the bad habit of cursing and swearing."

Fern M. Boldt

I'm a member of the search committee that is looking for a new pastor for our church. John Bunyan has just arrived at my office to apply for the position. Here he is now.

Good morning, John. Please be seated.

Thank you, Ma'am.

So, you'd like to become our pastor here.

Yes, Ma'am. I love to preach.

Where did you learn to preach, John? In seminary?

Oh, no, Ma'am. I've never been to seminary.

In Bible College?

No, not there either.

Did you at least finish high school?

No, Ma'am, I had to help my father.

D'you mind if I ask which doctrinal teachings you lean toward, Calvinist or Armenian?

Calvinist, Ma'am. Most definitely Calvinist!

Do you have some experience in preaching?

Yes, I preached in my little home church!

For how long?

Well, not for long, Ma'am, because I spent some time in prison.

Prison? How long were you there?

Twelve years ... the first time.

(Oh brother! Which one of the committee picked this one?) D'you have a family, John?

Yes, I have six children. Four are from my first wife and two are from my second wife.

Six children? How were you able to support such a large family during your time in prison?

I made shoelaces, Ma'am.

Just shoelaces?

No, once I hammered a violin out of iron. My father was a tinker, so I learned to make all kinds of things. Another time I carved up the leg of my prison stool and made a flute out of it, so we'd have some music in that dreary place!

That's marvellous, John! What else did you do during those years?

I did some writing. I just finished a story called *The Pilgrim's Progress*. I hope to get it published soon.

What's it about?

It's about a man named Christian who left his wife and children and set out on a long, perilous journey.

Interesting. It seems that you left your wife and children, too, for a while. How did you feel about being put in prison, John?

Leaving my wife and children behind was painful to me, especially my poor blind child, Mary, who was dearer to me than anything I posssessed.

Those must have been extremely difficult days for all of you.

Yes. My dear wife Elizabeth miscarried our first child soon after I was imprisoned. The stress of raising four children alone while I was in prison was too much for her. Then in the spring of 1663 my dear little Mary fell sick and died soon afterward. Oh, how that broke my heart! Three years later, in 1666, Elizabeth gave birth to our daughter Sarah. And in 1672 our son Joseph was born. That was the year I was released from prison. We were so happy to be together as a family again.

By the way, you never told me how you were converted. Were you from a godly home? Was your heart always turned toward God?

No, neither of those are true. Like the Apostle Paul, I can say that God's grace abounded to me, the chief of sinners. I was a foul-mouthed person with the bad habit of cursing and swearing. I hated myself for it, but I couldn't stop.

How did you overcome this problem then?

I was told by a woman who was a very loose and ungodly wretch that she trembled to hear me swear. This upset me enough to make me stop swearing. I started reading my Bible, and began to take great pleasure in it.

So, your outward behavior suddenly changed.

Yes, I tried to keep the commandments. I went to church twice a day and read my Bible a lot. The neighbors thought I was converted!

But you weren't?

No, I was still tormented by fear of judgment and had terrible dreams. One day on the streets of Bedford I saw three or four poor women sitting at a door in the sun, talking about the things of God. I came closer to hear what they were saying. They talked about how God had visited their souls with his love in the Lord Jesus. It looked to me as if joy made them speak. They acted as if they had found a new world.

That made you want to know God as they did?

Yes! But I always had such a tortured conscience. The devil continuously accused me of all kinds of misdeeds. I had intense feelings of desperation, guilt and fear.

One day, as I was walking in a field, a sentence came to me: Your righteousness is in heaven. Immediately I saw, with the eyes of my soul, Jesus Christ at God's right hand; and I saw him as my righteousness.

So what did you do after this experience?

I ran to tell my wife what had happened to me. That night I could hardly lie in my bed, I was that excited.

What happened next?

In 1653, the year Cromwell was made Protector, I joined the church in Bedford where Mr. John Gifford was the pastor. He re-baptised me in a little creek by the River Ouse. I was only 25 then. Two years later I began to preach in the surrounding villages. Hundreds of people came to hear me preach. Soon other churches also invited me to speak.

So you had a successful preaching ministry?

For a while. But Cromwell died in 1658. In 1660 Charles II, who had lost his father and his throne to the Puritans 10 years before, returned from exile to reclaim his crown. Charles revoked the freedom of religion we had been experiencing. Eight months after the Restoration, in November of 1660, I was arrested while taking part in a meeting at Samwell, in Bedfordshire.

What was the charge against you?

Refusing to promise to stop preaching.

And your sentence?

Three months in prison. But that turned into six years! I was out for a brief period in 1666, then thrown back in for another six and a half years.

Why wouldn't you promise to quit preaching?

I was given many opportunities to conform, but it was a compromise I wouldn't make. I told the local magistrates that I would remain in prison till the moss grew on my eyelids rather than fail to do what God had commanded me to do.

So you didn't quit preaching, even while you were in prison?

No, Ma'am. Being in prison actually gave me new opportunities to preach. For a while the jailer allowed me some freedom to leave my cell and preach. When my liberty was restricted, I did my preaching on paper. I wrote nine books during those first 12 years of prison!

That's amazing! I imagine you continued preaching when you were released from prison.

Yes, in fact, the Bedford congregation called me to be its pastor on January 21, 1672, two months before I was released from prison. They showed much good faith in me. On May 9, I was licensed to preach under Charles II's Declaration of Indulgence. During that same year the Bedford church became licensed as a Congregational meeting place. I preached in many villages near Bedford. Sometimes I preached to crowds of 3,000 people in London. Besides preaching and pastoring my own church I also did a lot of writing.

I hear you were a real hell-fire preacher. Is that true?

Isn't that what the Word teaches? I wanted to leave without excuse the souls listening to me, to bring them down with a vengeance into the lake of everlasting fire.

I believe you follow the teachings of John Calvin. Is that correct?

Yes. One of the doctrines taught by Calvin was total depravity. I illustrated this with one of my characters. Badman had God-fearing parents, and if that were not enough, he had in his youth a pious master who tried with all of his wits to bring the boy apprentice into a righteous way of life. But Badman was bad from the start. He despised grace.

Do you also teach about unconditional election?

Yes. This doctrine is illustrated with my character Christian when he was directed by Evangelist to go through the wicket gate. He could run toward the gate and knock when he reached it, but the gate had to be opened for him. He could pass only after it was opened for him. That's God's grace toward the elect.

Do you also hold to a limited atonement?

If you mean that Christ's death was intended only for the elect, then yes. In John 5:37 Jesus said, "All whom the Father has given me shall come to me; and he who comes to me, I will in no wise cast out."

Do you also believe that the "elect" are given God's grace and are even unable to resist it?

Have you read my book *The Pilgrim's Progress*?

Yes, I reread it recently.

Then you will remember Christian who couldn't get rid of his burden by himself. It was only by the grace of God that that awful burden rolled off his back. If we could get rid of our burdens by ourselves, then we could also cast off God. But salvation is a gift from God from the outside.

Then you must also believe that God is able to keep you throughout all your earthly journey, until that great day when you enter the "Celestial City"?

You're talking about perseverance of the saints. I most certainly do! For the elect I believe the end is certain, no matter how rocky the road. But I warned people not to use this as an excuse to live loose lives under the supposition, that once in Christ, ever in Christ. Anyone who used this doctrine to justify the pursuit of evil had never been one of the elect.

I see you are quite true to Calvin's teachings. It may be a touchy subject, but could I get your opinion on women in ministry?

Well, I'm opposed to treating women as men's equals. I do not believe they should minister to God in prayer before the whole church, for then I should be a Ranter or a Quaker. I don't even think it is right to have separate women's meetings without male supervision.

Why do you hold such strong beliefs about women?

I have found no precedent for women's meetings in Scripture. The Apostle Paul argued that women should keep silent in the church. Besides, I think Eve in the Garden of Eden so badly failed that at one clap she overthrew not only the reputation of women for ever, but her soul, her husband, and the whole world besides.

So you don't have much good to say about women?

But I do. For as death and the curse came into the world by a woman, so also did life and health; God sent his Son, made of a woman. I truly believe they are sharers with us in the grace of life.

I'm glad to hear you say that. You had me worried for a moment. Did you expect your book to be a success, John?

No, I didn't. My book had no automatic appeal to Anglicans. A book which assumed that the papacy was a sinister but spent force was unlikely to be approved by Roman Catholics. Even more uncertain was the reception likely among other nonconformists. Some associated it with works of fiction. I was uneasy about getting it published and consulted several friends. I'm glad it was published and has been received so well. God has been good to me.

"I wanted to... bring them down with a vengeance into the lake of everlasting fire."

Fern Boldt is a student of theology at the Ontario Theological Seminary in Willowdale, Ont. This story was excerpted from a paper she wrote in her History of Christianity course.

Environment

Craning to see the tree-top forest

Environmental Housekeeping

John Wood

Ours is a bottom-up view of the world. We live at the bottom of an ocean of air, the atmosphere. Gazing up from our vantage point in 1960 we thought we knew the world fairly well. Then the first satellites gave a glimpse of a new way to see the world. The Apollo pictures of Earth hanging in space have now become so much a part of our consciousness, we can hardly see the earth any other way.

But more important has been the wealth of remote sensing data from the space shuttle and other "space platforms." Together they have altered the way we search for metals, grow our crops, treat for pests, deploy our armed forces or plan our daily lives around the weather. The evening forecast lets us see the clouds flutter across the planet from above.

We hardly notice how incredible these views are of planet Earth. What started out as an exhilarating, if fleeting, glimpse from high above has succumbed to the familiarity of an essential daily service.

Bottom dwellers take a top-down view

When I walk into a forest I see the world from the bottom-up. (For the brevity of this piece I am conveniently ignoring the roots!) What science tells us about how forests work has largely been a bottom-up story. Now all of that is changing. For the past few decades attempts have been made to climb into the canopy and see what happens way up there.

Climbing ropes, jumar ascenders, fixed platforms and balloons have all given us a brief glimpse. In Canada, a rope and ladder project has been underway for four years in the Carmanah Valley on Vancouver Island.

But with all these techniques we were either fixed in one spot or only brief visitors. New plans have been announced to mount a 100-metre-tall mobile construction crane in the temperate rain forests of Washington State. It will be similar to a crane project in Panama and give us a more complete top-down view of this unique temperate zone forest.

We enter a forest and cut the trees at the bottom. From that point of view we seem to know a lot about forests. Yet this new view is bound to change the way we see the forest and the way we manage this part of creation.

And there's the rub — at least for some people. New ways of seeing the forest, new information on the canopy poses a threat to current ways of seeing (and harvesting) the forest. So at least one community refused to accept the new equipment, and an act of sabotage has occurred at the Carmanah Valley projects.

From a strictly bottom-up view any new information on spotted owls, marbled murrelets, or root fungi carried by flying squirrels and red-backed voles has only led to job losses. After three generations in the forest some say we know all we need to about how forests work. But a new view of the forest is coming, and it will soon replace older ways of seeing.

I wish that someone had long ago climbed into the canopy of the cedars of Lebanon and taken a top-down view of those magnificent creatures. Perhaps then we could see a whole forest of these Mid-East giants, instead of tiny remnant groves. Only a faithful steward cares enough to see things from another point of view. Or cares enough about the little creatures that run the world to make the effort to learn how they live.

John Wood teaches environmental science at The King's University College, Edmonton.

Which is better, paper or styrofoam?

Styrofoam, believe it or not!

Marian Van Til

ST. CATHARINES, Ont. — For some years most of us who wanted to be good environmental stewards would have chosen a paper cup over a polystyrene (styrofoam) any day. Styrofoam products created big litter problems and wouldn't biodegrade in landfills like paper would.

Then in 1990 a study in the U.S. commissioned by the Council for Solid Waste Solutions did a "cradle-to-grave" study comparing the environmental impact of producing, using and disposing of, say, a paper cup as opposed to a polystyrene one.

Franklin Associates, the firm which did the study, considered land use needs, impacts on watershed, impact of planting and nurturing the trees, harvest, transporting, milling, processing into paper and then turning the paper into a cup or plate. They also considered its final destination: landfill or recycling. They did the same for polystyrene products, starting with the extraction of hydrocarbons.

They found, over all, that polystyrene had less overall environmental impact. Most people were stunned. And it was not lost on environmentalists that Franklin Associates was funded by the packaging industry.

Canadian confirmation

A year later a Canadian scientist, Martin B. Hocking repeated the study and confirmed its results. His findings were published in the respected journal *Science*. The facts were quite astonishing, according to Hocking. His study found that it takes 33g of wood, 4g of fuel (oil or natural gas), and 1.8g of non-recycled chemicals (e.g., chlorine, sulfuric acid, sulfuric oxide) to produce a 10.1g paper cup (without wax or plastic coating). But it takes only one-sixth the materials and only three per cent of the chemicals to make a polystyrene cup. And at today's prices such paper products cost almost three times as much as polystyrene products.

We also now know that paper does not always biodegrade in landfills. One of the biggest remaining problems of polystyrene, says Robert A. Thomas of the National Audubon Society (*Audubon Outlook* July/Aug. '94), is disposing of it "so that it is not mistaken for food and [doesn't] wind up as a lethal element in aquatic and wildfowl food chains."

Fast-food chains which have switched to using paper products did so wanting to be environmentally conscious and because consumers (mistakenly) demanded it. Unfortunately much of that paper can't be recycled anyway because it's required to have a plastic coating.

Many environmentalists are now suggesting that polystyrene be chosen over paper. But only when it's absolutely not possible to use washable containers.

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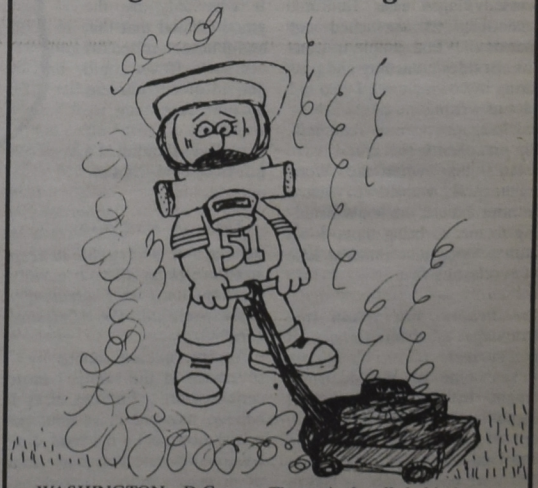


WASHINGTON, D.C. — The typical walk-behind gas-powered lawnmower produces as much air pollution in one hour as a new car does in 11 hours, says the U.S. Environmental Protection Agency (EPA). And the stats are no different for Canada.

The EPA says that gas-powered lawn and garden tools account for five per cent of the U.S.'s air pollution. So by 1996 manufacturers of such tools will have to comply with tougher emissions standards.

Family/Advice

Getting in touch with aunts and uncles

Didy Prinzen

My thoughts often go back to the aunts and uncles of my youth now that all but two of them have gone to be with the Lord. And I remember them with affection and fondness.

I grew up knowing four sets of aunts and uncles and 15 cousins — all living in the same town in the northern part of Holland. They played an important role in my childhood.

When my father or mother had a birthday, these aunts and uncles would always be part of our celebration. And when they came over to our house in the evening we would be very quiet, my brother, sister and I... afraid that we were being sent to bed. But before that happened, we would first make the rounds for hugs and kisses. Today I still remember the warm feeling of being in the safety and happiness of my own family and my extended family.

All of my uncles and my dad played in the town's band which was called "Laus Deo." I remember how proud I was as a child, when at special occasions I saw them march through town, smartly dressed in navy blue uniforms and caps, — playing their beautifully polished brass instruments. We would always "march" behind them.

But the uncles and aunts in and near my town weren't the only ones I had. About 50 kilometres away there lived another aunt and an uncle. Every summer, as long as I can remember, our family would go there for a week's holiday — an event I would look forward to all year. Not only did we consider the trip on our bikes a big adventure, so far away, even past the big city of Groningen, but this uncle was a baker! He comes to my mind today as the uncle who was always covered with white flour.

What a paradise that bakery was when I was a child. Very early in the morning, the aroma of freshly baked bread would drift up to the big bedroom upstairs, where I and my sister were sleeping with our four cousins (all girls). Having been awakened by it, (and I think we were always subconsciously waiting for that first waft of fresh bread!), we would sneak down the stairs and my uncle would let us watch him bake the bread. Today I can still see him generously dusting the dough with flour and slapping it on the counter, and then shoving it into an oven that had a real fire underneath it. And hidden underneath that counter we knew there were barrels full of raisins, currants, and all kinds of goodies from which my uncle often would give us a handful.

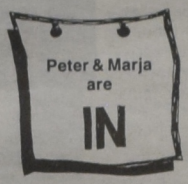
Then there was my aunt. She was my favorite aunt — my mother's sister. She had to tend the store and was a warmhearted, genial person who often invited customers into the livingroom for a cup of coffee. I never forget how my uncle would come in from the bakery for his coffee and would, much to his annoyance, find his chair occupied by a customer.

A week spent with this aunt and uncle was the highlight of my year. These holidays continued until the time when we left for Canada. But... the ties remained.

I wrote to all my aunts and uncles throughout their life time, remembering them at birthdays and Christmases. And they wrote me.

Today I realize what our children are missing in this vast country of Canada where aunts and uncles and cousins seldom live nearby. That very special feeling of "belonging" to an extended family is often not there for them. All the more reason to bring them in touch with their aunts and uncles as much as possible. Being in touch with one's extended family gives a great deal of support and stability to a child. It also provides affections that will last a life-time. At least, it did in my case.

Didy Prinzen likes to write poetry and personal articles. She lives in Whitby, Ont.



God does not blame descendants

Dear P & M:

We are senior citizens who often struggle with certain texts in the Bible. One of those is Genesis 9:22-25, which records the story of Noah planting a vineyard, making wine and becoming drunk. We are puzzled by the fact that the grandson, Canaan, was blamed, although Ham, Noah's son, was the one who saw his father's nakedness. We hope you can find some explanation.

Dear Who's To Blame:

Actually, Canaan was not blamed; he was cursed. Unfortunately, this is the way it often goes. Children are cursed by the sins of their parents. It's a domino effect that you see whenever parents show flagrant disrepect for God's laws.

Ham sinned against God on two levels. On the first level he dishonored his father. Although Noah became drunk and acted disgracefully, Ham should not have used the opportunity to ridicule his father in front of his brothers. For all we know, this may have been Noah's first encounter with wine and his only lapse of character. Appropriate loving response was the way the other brothers handled the situation. Their response made it possible for Noah to save face and maintain his self-respect as a father.

On a second and deeper level, Ham's response to Noah's nakedness brought back the pain of the fall into sin. In Eden Satan ruined everything; the result was that Adam and Eve's innocent nakedness became a source of shame. God clothed them and restored some of their dignity. Ham's mockery showed disdain for God's decision to cover their nakedness. By shaming his father he sided with Satan against the Lord. By linking shame and nakedness he slithered with the serpent.

As a consequence, the next generation bore the brunt. That's the way of original sin; it harms the children and the grandchildren to the third and the fourth generation. When you think about it, this is true in innumerable situations. Drug addiction, alcoholism, violence and promiscuity have generational consequences. Children born to parents with these problems will bear the scars and often continue the cycle. Secular values and lack of faith have generational consequences, too. Children born to agnostic or atheistic parents will have a harder time believing in a God who creates, provides and redeems.

Although Canaan, the grandson, bore the curse, Ham must have been devastated too. Imagine the impact of Noah telling his son that the next generation would be cursed because of his sin. What a wake up call! One of our panelists recalled the story of an inmate who did not change until his own son was arrested at age 18. What a good example of the way God will use the consequences for a younger generation to confront and convert an older generation.

Lest you think that this cycle can never be broken, please be reassured by what God says in Ezekiel 18:14-20. There we read that a son who sees his father's sins but does not participate in them will not share in the guilt or the punishment. That's why Shem and Japheth and their descendants were blessed by Noah.

Thanks for writing us with your question. As seniors you have probably seen many examples of children affected by the sins of their parents. It makes you so thankful that God sent Jesus to take our blame and lift the curse.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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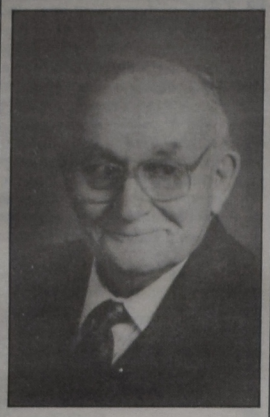

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on the occasion of his 80th birthday, Aug. 29, 1994, D.V.
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Leeuwarden Chilliwack
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"One generation will commend your works to another; they will tell of your mighty acts" (Ps. 145:4).
With praise and thankfulness to God, we hope to celebrate the 50th wedding anniversary of our parents and grandparents
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Anniversaries

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HANK and JOANNE HOLLANDER
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on Thursday, Aug. 25, 1994.
We thank the Lord for his goodness to us as family and we thank you mom and dad for all the love and support you have given to us over the years. Your lives have been Christian examples for us to live by and you are a wonderful and loving Opa and Oma to our children. We surely thank God for the both of you!
Their children and grandchildren,
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With joy and thankfulness to our heavenly Father, we are happy to announce the 65th wedding anniversary of our parents, grandparents and great-grandparents
HERMAN and JENNIGJE PRENGER
We pray that the Lord who has so faithfully watched over you both, may continue to keep you in his loving care. Praise be to God for the many years you have shared together and with us your children.
Love from all of us:
Henry & Tiny Prenger — Thunder Bay, Ont.
Herman & Alice Prenger — Thunder Bay, Ont.
Rika & Ron Perrier — Thunder Bay, Ont.
Martin & Madeline Prenger — Black Pool, Eng.
Margaret & Jim Hurdon — Thunder Bay, Ont.
Jenny & Carl Taylor — Thunder Bay, Ont.
31 grandchildren and 35 great-grandchildren.
Relatives and friends are cordially invited to celebrate this joyous occasion with us on Tuesday, Aug. 30, 1994, at the Airlane Hotel, Arthur St., 8:30-10:30 p.m.
Home address: 78 Walkover Str., Thunder Bay, ON P7B 1L2

Anniversaries

Hengelo Cornwall
1944 September 1 1994
"The Lord is my shepherd, I shall not be in want" (Ps. 23:1).
With thankfulness to God for his abiding love and faith, we celebrate the 50th wedding anniversary of our parents and grandparents
JAN and TRUI TEN BRINK
With love:
Lydia & Mike Van Wyke — Brockville
Trudy, Michael, John
Gerry & Margaret Ten Brink — Cornwall
Reuben, Rebecca, Elizabeth, Jonathan
Open house will be held in the Immanuel Chr. Ref. Church, Fellowship Hall, Pitt Street, Cornwall, Ont., on Saturday, Aug. 27, 1994, from 2-4 p.m.
Home address: R.R. #1, Williamstown, ON K0C 2J0

1969 August 23 1994
With praise and thanks to God for His care and mercy, we announce the 25th anniversary of our parents
REV. DAN and IDA TIGCHELAAR
(nee ZIETSMA)
We pray that the Lord will continue to bless and keep you in His loving care for years to come.
With love from your kids:
Robin
Dan
Heather
A special thanks to our friends and family for being a constant source of support and encouragement.
"May the Lord, the maker of heaven and earth, bless you from Zion" (Ps. 134:3).
Address: 270 Talbot St. South, Essex, ON N8M 1B8

Obituaries

Gone to meet his Lord and Savior. Suddenly at home at West Flamboro, Ont.,
WILLIAM JACOBUS DAM
passed away on Saturday, Aug. 6, 1994, in his 82nd year.
Dearly beloved husband of Maria G. Dam (Regter), and beloved father of:
Joan & Jack Buwalda — Milford Bay, Ont.
Leda & Cor Vanderkruk — Waterdown, Ont.
Rene & Anne Dam — West Flamboro, Ont.
Christine & Drew Schaafsma — Waterdown, Ont.
Mieke & Harold Groen — West Flamboro, Ont.
and also survived by 29 grandchildren and 14 great-grandchildren.
Beloved brother of Jacoba and Gerard Visser, brother-in-law of Ria Dam, and Aat Regter of the Netherlands.
Founder of William Dam Seeds Limited of West Flamboro.
Funeral was held on Aug. 9, 1994, at Calvary Chr. Ref. Church in Flamborough, Ont., Rev. Carel Geleynse officiating.
"Ziende op den oversten Leidsman en voleinder des geloofs, Jezus" (Hebr. 12:2a).
Correspondence address: Mrs. Maria Dam, P.O. Box 8400, Dundas, ON L9H 6M1

Church News can be found on page 17...

Congratulations to Herman and Jennigje Prenger on the occasion of their 65th wedding anniversary!

Classifieds

Obituaries

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes" (Rev. 7:16,17).
At his time, Sunday, July 31, 1994, the Lord called home our husband, father and grandfather

HARRY DYKHOUSE

at the age of 74.
Beloved husband of Nelly (Laernoes) Dykhouse.
Dear father and father-in-law of:
Michael & Carol — Grand Rapids, Mich.
Gerrit & Cori — Port Lambton, Ont.
Henk & Pam — Denver, Colo.
Clarence & Tina — Wallaceburg, Ont.
Wilma & Kevin McCarron — Sao Paulo, Brazil
Marcia Dykhouse — Grand Rapids, Mich.
Opa will be sadly missed by his 15 grandchildren.
Funeral service was held on Aug. 4, 1994, at the Wallaceburg Chr. Ref. Church with Rev. S. Cooper and student intern Michael Miedema officiating.
Correspondence address: Mrs. Nelly Dykhouse, 4416 St. Clair Parkway, P.O. Box 347, Port Lambton, ON N0P 2B0

"No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:37-39).
On Tuesday, July 26, 1994, the Lord called home

JOHN T. NYMEYER

at the age of 67 years.
Loving husband of Klazina R. Nymeyer (nee Bos).
Dear father and grandfather of:
Art & Alice Nymeyer — Drayton, Ont.
Christina, Sarah, Anne-Marie, Jonathan
Theresa & Jake De Vries — Drayton, Ont.
Tom, Rita, Karen, Brenda, Krista, Julie
John & Phyllis Nymeyer — Chilliwack, B.C.
Jake, Heidi, Carolyn, Phyllicia
Hillie & Jake Hoekstra — Drayton, Ont.
Robert, John, Gerald, Charles
The funeral was held on July 29, 1994, at the Drayton Chr. Ref. Church, Rev. D. Tigchelaar officiating.
Correspondence address: Mrs. Klazina R. Nymeyer, P.O. Box 461, Drayton, ON N0G 1P0

Obituaries

"He gives strength to the weary and increases the power of the weak.
Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength.
They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Isaiah 40:29-31).
On Tuesday, July 19, 1994, it pleased the Lord to call home our dear friend

BOB JONGSMA

May the Lord comfort and sustain Henny, the children and grandchildren.
Heine & Geertje Sietsma — St. Catharines, Ont.
Lucy & Jan Visscher — Kitchener, Ont.
Gerry & John Weenink — Stroud, Ont.
Marijke & Andy Van Driel — Fenwick, Ont.

Suameer, Fr. Brampton, Ont.
July 20, 1901 - Aug. 4, 1994
The old has gone, the new has come.
Revelation 21:1-7.
On Aug. 4, 1994, God granted her wish; the Lord took home our dear Mem, Beppe and Oer-Beppe

AAFKE LOOTSMA-RIEMERSMA

aged 93 years.
Beloved wife of the late Jacob Lootsma.
Dear mother of:
Jennie & Art Kamminga
John & the late Roelie Lootsma
Sally & Joe Feddema
Cora Visser & the late Leo Lootsma
Tjamkje Lootsma
Alice & Burton Dumaresq
Mike Lootsma
Lovingly remembered by 20 grandchildren and her 41 great-grandchildren. Predeceased by one grandson Scott Dumaresq.
The funeral service was held on Saturday, Aug. 6, 1994, at the Maranatha Chr. Ref. Church, Bowmanville, Ont., with Pastor P. Van Egmond officiating. Memorial donations may be made to Holland Chr. Homes (Faith Manor).
Correspondence address: Mrs. Jenny Kamminga, 100 Glen Hill Dr. S., Apt. 107, Whitby, ON L1N 8R4

18 juli 1994
De strijd gestreden: Het geloof behouden.
Heengegaan tot haar Heer en Heiland ons getrouw medelid

SHIRLEY (SJOUKJE) REININK

in de ouderdom van 69 jaar.
Ons medeleven gaat uit naar allen die haar zo liefhadden.
Vrouwenvereniging "Rondom Gods Woord", Listowel, Ont.

Job Opportunities

MANUFACTURER requires a **technically oriented high school graduate** for assembly, repairs, and lathe operations. Submit resume to:
Personnel Officer
125 Bessemer Road, Unit #16
London, ON N6E 1P9

Part-time receptionist wanted. Duties include general reception, answering telephones, light bookkeeping, book sales, word processing. Please apply to:
W.R. Mortimer, Vice-President of Administration
Institute for Christian Studies
229 College Street
Toronto, ON M5T 1R4
(416) 979-2331

ANCASTER, Ont.: Redeemer College is accepting applications for the following vacancies: **Admission Counsellor, Junior Janitor, part-time maintenance assistant,** and **Secretary to the Registrar and Education Department.** Please direct inquiries and/or applications to the **Human Resources Director, Redeemer College, 777 Hwy. 53 East, Ancaster, ON L9K 1J4 (905) 648-2131.**

For Rent

For rent: Bradenton, Florida. Park model with Florida room. Still openings available for fall and winter.
Phone (905) 774-8429

One-bedroom basement apartment on Hamilton Mountain, Ont.
Call (905) 387-1509

A **one-bedroom Mobile Home** in **Central Florida**. Available from Nov. 1 until April 30. Rent seasonal or monthly. $550 U.S. per month. Special rates for seasonal. Located in small "ADULT" Park, close to Cypress Gardens. For reservations or information, please call:
(705) 526-3395

Teachers

HOUSTON, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **part-time Kindergarten teacher** for the 1994-95 school year. Interested teachers are encouraged to contact the school by writing to:
Houston Chr. School
Mr. Doyle Smiens, Principal
Box 237
Houston, BC V0J 1Z0
Thank you for your interest.

Job Opportunities

Job Opportunities

The **Institute for Christian Studies** announces a vacancy in **Philosophical Aesthetics.** Candidates for the position are expected to be able to exhibit either formal training in philosophical aesthetics or a training in one of the arts which exhibits a deep engagement with those philosophical issues which lie at its base. Candidates should be particularly interested in exploring the intersection of philosophy and the arts (art, theatre, music, literature, film, etc.).
Women candidates are particularly encouraged to apply. Applicants should posses a Ph.D. and should subscribe to the Christian basis of the Institute. Responsibilities include teaching master's and doctoral level courses, thesis supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing.
Current starting salary is approximately

$40,000 + benefits

In accordance with Canadian immigration laws, this advertisement is directed to Canadian citizens and permanent residents.
Qualified candidates should send a letter of application, curriculum vitae, and names of three references to:

Dr. Ken Badley, Vice President Academic
Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4

ICS INSTITUTE FOR CHRISTIAN STUDIES

Professional English Teachers

Ready for a challenge?

In the beautiful, but forgotten country of **KAZAKHSTAN** is a great need for **Christian** teachers. (Preferably single males) for short or long term.

There is **NO** salary involved, (volunteer). You need about $1,000.00 US/month for travelling, board and lodging expenses.

For more information, write to:
Mr. David Block
4801 24 Buhorpagoba
GOM. 209 Kb 87
Almaty
Kazakhstan, C.I.S.

Howell Industrial Supplies Limited

A medium-sized Industrial Supplies Company is seeking a

FINANCIAL OFFICER

The successful candidate will have a minimum of five years experience in all aspects of accounting and office administration. The take charge "hands-on" person will be computer literate and possess good interpersonal communication skills as there will be interaction with all levels of management and reporting directly to the office of the President. The customer-driven company, located approx. 70 km west of Toronto, invites applicants to send their resumes to:

Howell Industrial Supplies Limited
11 Armstrong Avenue, Georgetown, ON L7G 4S1
Attention: Albert Snippe

Classifieds

Job Opportunities | **Job Opportunities** | **Miscellaneous** | **Job Opportunities** | **Job Opportunities**

DORDT COLLEGE

PRESIDENT

Dordt College invites nominations or applications for the position of president. Founded in 1955, Dordt College currently serves over 1100 students in more than 40 academic programs. The college seeks candidates who demonstrate the following qualifications:

- a comprehensive Reformed world-and-life view and an understanding of its application in higher education;
- scholarly insight and the ability to communicate it within the context of Reformed, Christian higher education;
- the ability to provide leadership to the entire college community, including helping to set and implement long-range goals;
- talents for generating enthusiastic support for the mission and work of the college;
- the ability to maintain positive relationships with other organizations, both within and beyond higher education;
- a vision for the future of Dordt College.

Applications and nominations are requested by October 15, 1994. Plans are to make an appointment during the 1994-95 year, with the term to begin in the summer of 1996. Materials should be sent to:

Presidential Search Committee
Dordt College
498 4th Avenue N.E.
Sioux Center, Iowa 51250-1697

Church News

Christian Reformed Church

Address change:

— Rev. Gerard Nonnekes, 127 Ingleside Drive, Kitchener, ON N2M 2G9. Effective immediately.

DIRECTOR OF MUSIC

required for a vibrant church music program. Various responsibilities will include Directorship of Sanctuary Choir. Salaried position. Apply to:

Cheyne Presbyterian Church
7 King St. West
Stoney Creek, ON L8G 1G7
Attention: Worship Committee
Phone: (905) 664-6043

Calvin Theological Seminary

announces
POSITIONS AVAILABLE

Academic Dean:
2/3 administrative, 1/3 teaching appointment. Applicants should have administrative competence; preferably an academic doctorate in preaching, church education, youth ministry, or biblical studies; ministry experience and an established academic reputation are desirable.

Old Testament:
Candidates should possess an academic doctorate; ability to teach Hebrew, cognate languages, and the latter prophets; competence in computerized language instruction. Ministry experience and an established academic reputation are preferred.

Inquiries, suggestions, and applications concerning both positions are being handled by:
Office of the President
Calvin Theological Seminary
3233 Burton St., S.E.
Grand Rapids, MI 49546
Phone: (616) 957-6086 Fax: (616) 957-8621
DEADLINE: September 30, 1994

Events

Attention Students:
HURON CAMPUS MINISTRY
"The Church in the Woods"
The Waterloo CRC

warmly invites all new Waterloo-area students, their parents and friends to a
SPECIAL STUDENT WELCOME SERVICE
Sunday, Sept. 11, 1994, at 10 a.m.

After the service information about Huron Campus Ministry will be presented and an excellent luncheon provided.

The HCM Fellowship begins Sept. 14, 1994, in McKirdy Hall, St. Paul's College at 4:30 p.m. Please contact Chaplain Graham E. Morbey (886-1474) for further information and assistance.

The Waterloo Christian Reformed Church is located at 209 Bearinger Rd., off Albert St.

Events

CornerStone Student Fellowship

a ministry of London Campus Ministry
serving students at Fanshawe College and The University of Western Ontario

WELCOMES students to London in September:

- September 9, 5:30 p.m.: **First Year Student BBQ.** All students who are in London for their first year of college or university are invited to a BBQ at Campus Pastor Ken Boonstra's house, 1035 Brough St.
- September 11, 6:00 p.m.: **"Welcome to Students" Worship** at First Christian Reformed Church, London, 513 Talbot St. Followed by introductions and ice cream at the Boonstra's.
- September 12, 5:30 p.m.: **CornerStone Student Fellowship**. This is the first of our weekly suppers that run throughout the school year. Join us for a celebration of food and song, at Campus Pastor Ken Boonstra's house, 1035 Brough St.
- September 30-October 2: **Fall Camping Retreat.** Bring your tents, sleeping bags, etc. because we'll be in Rondeau Provincial Park for a weekend "getting acquainted" campout.

For further information please call Ken Boonstra at 519-438-1242.

Classifieds/Events

Miscellaneous

BED & BREAKFAST

Enjoy your stay at the 1994 Outdoor Farm Show in Burford, by staying at one of our Bed & Breakfast homes, reasonable rates with full breakfast included. Rates are – Single: $35.00, Double: $45.00, taxes included. All proceeds to John Knox Christian School, Woodstock. For reservations and details call: 519-537-5594.

PASTOR

Trinity Christian Reformed Church of Edmonton, Alta., is seeking a new pastor. Please send your profile/resume to: **Pastor Search Committee, c/o Trinity CRC, 13427-57 Street, Edmonton AB T5A 2G1**

TORONTO UNIVERSITY CAMPUS CHAPLAIN

Applications are invited for a university chaplaincy position in downtown **Toronto** which seeks to develop a communal Christian witness at a large secular university, and encourages Christian growth and unity of faith and learning. Qualified women and non-ordained persons, as well as those ordained, are invited to apply before **August 20** to **Mr. Jan de Koning, 20 Crispin Crescent, Willowdale, ON M2R 2V7**

"KOLLUMERPOMPSTER PICNIC"

Date: August 20, 1994
Time: 10 o'clock — Coffee will be provided!
Where: Arie and Lola De Leeuw's place
R.R. #1, Caledonia, Ont.

Rev. Charles and Netty Fennema

are retiring after 30 years of ministry in the Christian Reformed Church. All are invited to a:

Retirement Evening
on Friday, Sept. 9, 1994, 8 p.m. at Knox Christian School, Bowmanville, Ont.
and a
Farewell Service
Sunday, Sept. 11, 1994, 10 a.m. at Rehoboth Christian Reformed Church, Bowmanville, Ont.

For information phone (905) 623-1989

Retirement

Miscellaneous

Redeemer College

Redeemer College invites applications for the position of

Community Relations Director

to commence September 1, 1994.

- Areas of responsibility include publications management and relations with media, churches, and the public. The successful candidate will be strong in the areas of writing, editing, and public speaking, and will hold at least a Bachelor's degree but preferably a Master's degree in a related discipline; he or she will have demonstrated effective management skills in an institutional setting.

Applications are also being accepted for the following positions:

- Admissions Counsellor
- Secretary
- Junior Janitor
- Part-time Maintenance Assistant (temporary)

- All candidates will possess and show evidence of an enthusiastic Christian faith and a commitment to liberal arts education from a Reformed Christian perspective.

Inquiries, applications, and resumes should be directed to

the Human Resources Director,
Redeemer College,
777 Highway 53 E., Ancaster, ON L9K 1J4
Fax: (905) 648-2134; Phone: (905) 648-2131

Accommodation

Room and board in Kingston, Ont., with Christian family, large bedroom and sitting-room. Private bathroom with shower. For more information, please call:
(603) 384-6613 (evenings)

Real Estate

FOR SALE: Well-established bird seed business with 11 yr. old bungalow style home on 1 acre of property on Lake Erie. Close to Christian school and two Christian Reformed churches. Cash crop farming operation optional.
Phone: (519) 583-1507

Personal

CHRISTIAN PATRIOT: farmer's background, well-educated, travelled; passion for history, concern for the future; seeks mature yet openminded lady, Gen. 3:24,25; picture, confidential. P.O. Box 95003, Stouffville, ON L4A 1J1

Calendar

Aug. 20 A tape of the recently-held Dutch song service "Komt nu met zang," held at Redeemer College, Ancaster, Ont., will be broadcast in the Netherlands on Radio 5 at 8 p.m. **Contact your family in the Netherlands!**

Aug. 27 "Kaatsen," 11:30 a.m., Southside Park, **Woodstock**, Ont.

Sept. 5 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Barbecue to follow.

Sept. 9 Special evening in honor of Peter Zwart upon his retirement from CRWRC. At 7 p.m., Toronto Airport Delta Hotel (801 Dixon Rd.), **Etobicoke**, Ont. Speaker: Ben Vandezande. Tickets $25. Info.: (905) 336-2920.

Sept. 14-24 Organ and trumpet concerts by Andre Knevel and the Brouwer Brothers from the Netherlands. All events start at 8 p.m. **Sept. 14**: Queen St. United Church, **Lindsay**, Ont.; **Sept. 15**: Providence CRC, **Beamsville**, Ont. (with "Mattaniah Male Choir"); **Sept. 16**: Ebenezer Chr. Ref. Church, **Jarvis**, Ont.; **Sept. 17**: First CRC, **Sarnia**, Ont. (with "Con Spirito Choir"); **Sept. 22**: Rehoboth Can. Ref. Church, **Burlington** (West), Ont.; **Sept. 23**: Maranatha Can. Ref. Church, **Fergus**, Ont.; **Sept. 24**: Melrose United Church (Locke & Homewood), **Hamilton**, Ont. (with "Mattaniah Male Choir").

Sept. 17 Camp Shalom's 25th birthday and 17th annual fall fair, 9:30 a.m. - 4 p.m., at Camp Shalom, **Cambridge**, Ont. A great day for the family! Info.: (519) 623-4860.

Sept. 21 "Immanuel Youth Choir" from Urk, the Netherlands (Jan Q. Zwart, director) in concert, 7:45 p.m., at Melrose United Church (Locke/Homewood), **Hamilton**, Ont. Info.: (905) 648-6585/3170.

Sept. 22 Reformed Bible College Alumni meets at 7:30 p.m., Melrose United Church, 86 Homewood, **Hamilton**, Ont. Speaker: Rev. Bassam M. Madany, Minister of Arabic Broadcasting, Back to God Hour. Info.: (905) 627-4213.

Oct. 14-15 Celebrating 35 years of diaconal ministry! **Oct. 14**: Special celebration service at Second CRC, **Brampton**, Ont. Speaker: Peter Zwart. **Oct. 15**: 35th annual meeting (16 workshops and 16 seminars) at John Knox Chr. School, **Brampton**, Ont.

Oct. 22 "Ninth Annual All-Ontario Holy Spirit Conference," Crossroads Centre, **Burlington**, Ont. Info.: (905) 567-8373 or 822-1244.

Oct. 29 "Love for the Least of These," an exciting conference by CPJ and NADC, **Edmonton**. Info.: (403) 474-0670.

Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Info.: (416) 636-9779.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaef (baritone). At 8 p.m., St. Dominic's Church, **Mississauga**, Ont. Info.: (905) 278-7059.

News

World news

Carl D. Tuyl

bytes

Canada/U.S.dispute: a scientific question

Are mollusks sedentary or ambulant? Do they just sit there, or do they move about? That burning question is at the heart of the recent U.S.-Canada diplomatic dispute. If those creatures just sit there like lumps on a tree, Canada was right in arresting two U.S. ships. But if the beasties move, Canada had no jurisdiction in that part of the ocean. There will probably be no armed hostilities as a result of the mollusk mess. Ambassadors will settle the matter over a nice dinner with good wine. That Minister of Fisheries, Mr. Tobin, doesn't fool around, though, does he? A rising star in the Chretien cabinet, I bet.

★ ★ ★

When was the Maple Leaf flag first hoisted on Parliament Hill? Glad you asked: February 15, 1965.

★ ★ ★

Johnson and Parizeau are going at it tooth and nail. This campaign is no friendly contest; rather, a belligerent battle. The Dutch *NRC Handelsblad* carried an article under the title "Canada Groans under Separatism." It will get more vehement as the September 12 deadline approaches.

★ ★ ★

I have not read or heard any Parizeau jokes. I did read, however, that the world's longest conversation was recorded when an Amway distributor knocked on the door of a Jehovah's Witness.

★ ★ ★

Welcome to Canada's newest general: Wendy Clay, a 51-year-old British Columbia woman who is now surgeon-general of the Armed Forces.

★ ★ ★

Carol Goar, reporter on national affairs for the *Toronto Star* writes an interesting article about the performance of the Reform Party in Ottawa. According to Goar, the Reformers are getting elegant and genteel. In this column we predicted more than a year ago that the Reformers would be subsided into the Ottawa glitz.

★ ★ ★

The Canadian dollar has stabilized on the international money markets. There was even a slight increase in the demand for Canadian bonds. But it still takes two loonies to buy a cup of coffee in most Western European countries.

★ ★ ★

You figured to retire at age 65? Don't be too sure. There is a discussion going in both government bureaucracies and in industries about the economic advantages of later retirement. Does 70 sound OK to you?

★ ★ ★

The leader of the Ontario Green Party is engaged in a province-wide publicity tour. The difference with other leaders is that Frank de Jong does his tour peddling on a bicycle.

★ ★ ★

A bit radical is the proposal from a learned professor from the Dutch city of Nijmegen. The professor holds the Pope responsible for the consequences of the population overload on our planet, and he proposes Gulf-War-like air raids on the Vatican. Drastic, indeed! Demographers predict a world population in 2050 of twice the present number.

★ ★ ★

The British Antarctic Survey drills into the ice of the Antartic. The layers of snow and ice record Earth's pollution like circles in trees record their age. Lead poisoning becomes visible in the 1920 layer, the time of the Great Depression. Makes me think of a saying of Huxley: "Life has to be lived forewards, but it can be only understood backwards."

★ ★ ★

Western European countries are experiencing one of history's most severe migration patterns. People from war-torn areas and Third World countries are enticed by the lure of the welfare state. California, Arizona, Florida and New Mexico have appealed to Washington for federal funds to deal with immigrants.

★ ★ ★

The Solicitor-General of Brazil has to live with a body guard numbering 32 men. That's because Antonio Carlos Biscala has declared war on the Brazilian mafia.

★ ★ ★

The city of Alesund in Norway announced a "fat cat competition." The local veterinarian, however, withheld permit for the competition. Fat cats, said Olaf Birkeland, have been subject to cruel treatment. Tell that to my daughter's cat, who smells food from a mile distance and hunts sparrows for dessert.

★ ★ ★

There was another "cat-scandal" in England. Humphrey, the cat at 10 Downing Street, is accused by the English media of having mass-murdered a nest of robins. Prime Minister John Major appeared on the evening news journal to clear Humphrey's name. "My cat is innocent," said Major.

★ ★ ★

The Canadian dollar is not the only currency that is experiencing downward pressure. The Russian ruble has gone through the permafrost and the Greek drachma is also hitting the slippery slope. And shareholders in Lloyds of London, the world's biggest insurance cartel, are hitting Prozac *en masse*. Lloyds figures its losses in billions.

★ ★ ★

Flowers grow and blossom through the tile cracks on our patio. Amazing! And in this time of vacations and travelling we hear again from our roving reporter: "Premier," which calls itself the 'official' cruise line of Walt Disney World, notes "Dinner at Eight. Black Ears optional."

And a doctor in Rome advertised that he was a "specialist in women and other diseases."

★ ★ ★

We conclude this week's column with another gem from a high school student who wrote: "Napoleon became ill with bladder problems and was very tense and unrestrained. He wanted an heir to inherit his power, but since Josephine was a baroness, she couldn't bear children." I'll be across the pond for a couple of weeks. Till next time, take care!

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

CHRISTIAN COURIER needs TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two** or **three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax **me or Bert Witvoet.** Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St.Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

News

'It's the effort that counts,' say mentally handicapped athletes

Halifax hosts Special Olympics

Anne Hutten

HALIFAX, N.S. — Competitive sports are all about winning, about being the best, about beating the other competitors. But for the 850 young people who took part in the Canadian Special Olympics, held July 12-17 at Halifax, N.S., winning was beside the point.

"We tried our best!" said Tina Schmidt, who took part in women's rhythmic gymnastics. Her eight team members, while admitting they wanted a gold medal, unanimously stressed that winning did not matter. Everyone is a winner, they said; doing your best is what counts.

Tina was one of nine B.C. women who flew across the country for five hours to take part in the games. As she and her teammates made clear, the trip itself was a big part of the attraction. Despite it being a "bumpy" flight, they enjoyed being served dinner on the plane. One team member explained that they were served only a cold meal instead of the customary hot, one, because they were in "kind of a storm." But each of them had flown before, and they took it all in stride.

Along with other teams from across the country, the B.C. contingent arrived early on Monday morning and stayed almost a week. The first two days were devoted to trial runs in each category, with participants ranked not only by age but also by ability. Then from Thursday to Saturday, the real competition was on.

'Working a long time'

Funding for the Special Olympics comes partially from corporate sponsors, but participants also raise a share of their own support through traditional fundraisers such as walkathons and chocolate bar sales. With good parental support as well, British Columbia was able to send 135 participants to the Canadian event.

COURTESY OF ANNE HUTTEN

Even the last runner in a qualifying heat crossed the finish line under cheers and shouts of encouragement.

"A lot of them have been working for a very long time," said Donna Vezina, one of many volunteer coaches. "Most of them have been in it for at least five years." Participants work their way through local, regional and provincial events before being selected for national competition, according to Vezina. Following the Halifax event, winners will go on to the International Special Olympics in New Haven, Conn., in July of 1995.

Linda McIntosh was another volunteer coach who said the many hours spent with Special Olympics athletes gives her much personal satisfaction whether her protegees win or lose.

"They're always so very positive, even if they lose!" she explained. "You can have your athlete in fifth or sixth place, behind everybody else, and they're still cheering for them and acting as if they are winners." All the coaches, she said, enjoy working with people, as do the 1,400 volunteers who support the 850 participants. It takes years of coaching to bring athletes to the Special Olympics, said McIntosh, and anyone with a keen interest in people can do it.

Stressing ability, not limitations

As McIntosh explained, an athlete in the Special Olympics has a mental handicap, not necessarily a physical one. By comparison, athletes in the Disabled Olympics have physical limitations due to paraplegia, disease or loss of limbs. McIntosh is not overly enthused about euphemistic terms such as "mentally challenged."

"They're just people," she said. Like other spokespersons at the nationals, she stressed participants' abilities rather than their limitations. Although age categories do apply, they are broad: 21 and under, 22-29, and over 30. Within each age group, there are male and female divisions. And in each group of men aged 22-29, athletes are ranked by ability.

In the year prior to the Special Olympics, participants run at a number of events and are ranked according to the time it takes them to complete a run or routine. This is updated in the first two days of the Special Olympics so that each athlete runs against persons of similar ability.

McIntosh saw two of her B.C. athletes come in last during one qualifying heat. Despite their placings, the two men were greeted with enthusiastic cheers and whoops from fellow team members in the spectator stands. That, she said, is what's so great about Special Olympics.

Never stop till they're finished

"They won't stop till they cross that finish line," she explained, craning her neck to seek the men finish their run." And when they cross the finish line they feel good, because the number one thing is happening: they finished."

Unfortunately, Special Olympics are largely ignored by anyone other than the participants and their families. One young spectator who did find the competitions fascinating was 10-year-old Jozina Vander-Klok of Sarnia, Ont.

"I liked it because it was really neat, and the kids that were in it took a lot of effort to do them," she said. A gymnast herself, Jozina left the Special Olympics feeling that "...they put a lot of work into it. They're all trying to do their best."

COURTESY OF ANNE HUTTEN

The British Columbia rhythmic gymnastics team said they expected to win, but not winning was fine too.

Thinkbit

If my labor over my texts does not transform itself into a deeper embrace of my wife and children, then it is the worst of vanities.

Said by a Jewish rabbi

News Digest

You say tomato, he says pomato

SASKATOON — Joseph Hashimoto likes to spend his spare time in his garden tending to his pomato, the *Ottawa Citizen* reports.

The plant sprouts both taters and tomatoes and was created by grafting. "It's like putting a Buick engine into a Datsun car," said the retired veterinarian and amateur horticulturalist, explaining his penchant for mixing and matching veggies.

The pomato's root system produces the potato and the leafy stems sprout tomatoes.

It's lights out

ELLISTON, Nfld — A powerful company is rendering this town powerless. Newfoundland Light and Power cut the electricity to the town hall and fire hall Friday when the community couldn't cover its $17,000 overdue light bill, the *Ottawa Citizen* reports.

Power for the water supply, sewage system and street lights are next to go, the firm warned. The town offered to pay its bill over 17 months, but the company refused, said Mayor Cliff Sanger.

I can just hear it now: "The night the lights went out in Elliston. . . ."

Literally speaking

Someone talking on the radio said he tended to be a literalist when it comes to signs.

When he sees a business advertising "stainless steel sinks," he mutters, "Even a child knows it doesn't float."

He comes to a railroad crossing sign that says, "Stop when flashing." "Who in his right mind would cross a railway track in that condition?" he asks.

Finally he goes to a public washroom on the seventh floor of a bank building and scans the notice "Toilet out of order, please use floor below." He decided not to follow those instructions. Instead, he took the elevator to the sixth floor and used the washroom there.